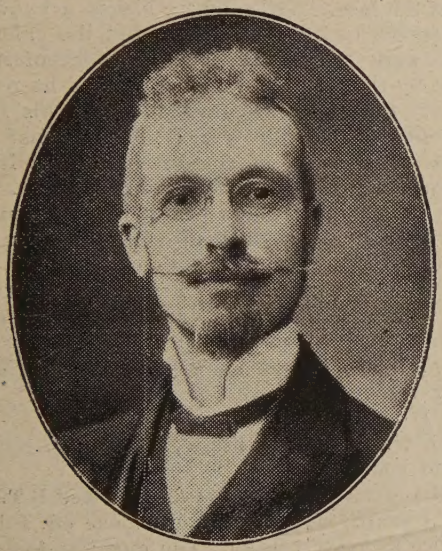
UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 35. [Vol. III.—8.] August, 1906. ONE PENNY.

A UNITARIAN WORKER.



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Mr. ALBERT SLATER.

Born at Hyde. Practices as a solicitor. Teacher, Flowery Field (Hyde) Sunday School at 15 years of age; was teacher continuously, and filled in rotation almost all offices in the school, and was superintendent for several years, and also an active member of the Flowery Field Church; for last seven or eight years superintendent, Boston Mills Unitarian Sunday School, Hyde. Has been secretary, North Cheshire Unitarian Sunday School Union 20 years next October, not missed one of its meetings for over 18 years, and takes great interest in it. His connection with the Manchester District Sunday School Association, as an active member of its committee, dates back about same time; he is now member also of several of its important sub-committees, and one of its appointed visitors to Sunday Schools, in many of which he is well known. He is also an active worker in the East Cheshire Christian Union of Churches, is one of its Executive, and has served on its committee for many years; he was Supply Secretary on behalf of this Union to the churches in the "Potteries" for some years, and has been a very acceptable lay preacher in the East Cheshire and Manchester districts for over 16 years, having preached frequently in no less than 38 pulpits. He is a good man of business; is bright, cheery, and genial in his intercourse with fellow-workers, and all with whom his lot is cast; is a well-known official in various public movements, social, philanthropic, and political, in his native town, and one of those lay workers which make Unitarian ministers and congregations feel proud of the men their churches produce, and on whom the hopes and future success of the Unitarian cause must largely depend.

Varieties.

Eighty years hence it will matter little whether we were a peasant or a peer, but it will matter much whether we did our duty as one or the other.
—Stopford Brooke.

Wherefore fly no opinion 'cause 'tis new,
But strictly search, and after careful view,
Reject, if false; embrace it if 'tis true.
—Lucretius.

"Be able to give a reason for all that you do, for Tradition is a blind guide."

With the Unitarian Van.

I have been a missioner with the Unitarian Van. My turn came on Monday, July 9th, for five days of it at Whalley and Clitheroe.

By train to Manchester, then on to Whalley. Arrived there, I sought the Van, and found it in a field near the Grammar School—locked up, and no one there. But on the door a note, sealed up in an envelope, was pinned, addressed to me, saying that B.T. had gone on necessary business to Clitheroe, and would be back shortly, and telling me where to find the key. I found it, let myself in, and immediately B.T. returned.

We had never met before. Our correspondence by letter had been frequent for a long time, and he had been an acceptable contributor to the pages of "Unity." Now we grasped each other's hands, looked into each other's faces, and exchanged hearty greetings.

But Whalley is not a good place for this Van work. There is no central open space on which the Van can be pitched, or a meeting held. The best practicable position which was fixed upon is down a side street (Church Lane), near the Parish Church and opposite the Parish Schools, quite out of the main street and the current of such traffic as there is. I feared our mission at Whalley was doomed to be a disappointment. It turned out not exactly so through the unexpected happening—of which I will say more later.

We went out distributing handbills from house to house, announcing time and place of our meeting; then we had tea. While we were at tea, a man brought a horse to take the Van to the meeting-place. Tea completed, the Van was conveyed to the spot. Then B.T. went to try and secure someone to play the harmonium for the hymn tunes; the young man he was after was not to be got; so, as B.T. had other work to do, I agreed to seek at another place, and ultimately secured a young woman for a small payment, and she promised to be there. Then more house-to-house distribution of our handbill invitations.

B.T. asked me what I was going to speak about. I said that depended on the kind of audience; if none but children, it might be quite different than if there were a number of adults. He suggested that in any case an address, giving the Unitarian view of the Bible, would be advisable. This subject had not been in my mind for that evening, and I waited undecided till I saw what kind of a meeting, if any, I had to speak to.

The time drew near, when—lo and behold!—quite a large party of Unitarians from Padiham, four miles away—nearly 40 of them—appeared. They had come in two wagonettes, and, what is more, they had come prepared with a good programme of music. Here was an audience, then, which might draw others around. The young woman to play the harmonium did not come, so one of the Padiham friends performed that duty; hymn sheets were distributed, and after a fine part song from Padiham singers, B.T. opened the service by giving out the first hymn. Then followed a short prayer and the Lord's Prayer, and a scripture lesson; then a chorus part song by the Padiham singers, followed by a hymn and chairman's remarks (B.T.); then an address from me on "The Unitarian View of the Bible."

People stood out at the house doors all up the street and listened. A Church of England clergyman stood at the edge of our company from the beginning, and remained to the end of the lecture, when questions were invited, and then he departed. Another part song was splendidly rendered, while questions (if any) were being prepared; only one question was put, as to how the San Francisco disaster affected the Unitarian idea of the goodness of God, and it was put by a Padiham young man—and answered; but there were no questions from others. B.T. thought the lecture was good for our own people present, as well as for strangers, as they seemed so keenly interested and attentive. We closed with part song, doxology, and benediction. Within hearing altogether were from 70 to 80 people. Some literature was distributed. We thanked the Padiham friends and they departed.

Tuesday there was a great Church of England Missionary Convention being held at Whalley, attended by three bishops and 400 clergymen. All had to pass by our Van. They could not go from the church or the schools to the Abbey, or to their place of meeting, without seeing it, and the words "Unitarian Van—Truth, Liberty, and Religion" would stare them in the face. Well might a bishop acknowledge in his speech to the Convention that the chief missionary work was being done by Nonconformists, and not by the Church of England. Did he refer to our van? And did he know that one of his fellow-clergymen listened, but asked no questions? Perhaps the remark had no connection at all with our Van, and perhaps it had more than we know. Ours may be the chief missionary work in importance.

Anyway, a funny thing happened. Early on Tuesday a Church of England missionary, in the shape of the steward of the Whalley Estate, came knocking rudely on the front of the Van. B.T. went out to him, and was confronted somewhat fiercely with the words: "Don't you know you have no right to let your van remain here?"

"No, I don't!" said B.T.

"Well, take it away at once, else I will send the police to you."

"Will you tell me who you are?" asked B.T.

"No, I won't; but if you don't move off, I'll send the police to make you go. You ought to know better than come here without inquiring if it could be allowed."

"If you won't tell me who you are, and what authority you have for saying this, it is of no use," B.T. rejoined; "for anybody might come to us in that way."

"You must move this van away from here, and that pretty quick," said this fierce person, departing in wrath.

B.T. came in, resumed work at his typewriter, saying, "We'll take no notice of him."

But in about half an hour the sergeant of police, by whose advice partly we had brought the van where it was, came in to see us. He was very agreeable, and told us that our visitant was the steward of the Estate, that he had told the sergeant to come to us. We talked to the sergeant, after asking him into the van, and he said he would see the steward again and let us know what to do.

But we heard no more about it; the van remained where it was; we distributed more literature from house to house; at the meeting time at night, about 15 Padiham friends appeared, including a player

for the harmonium, and about 25 others—Whalley people—joined us. We opened proceedings as before. I lectured on "The Unitarian View of Jesus Christ," and invited questions at the end. About 45 minutes was spent in answering questions about Miracles, The Resurrection, the Conversion of Saul, the deity of Christ, the authorship of the Gospels, "He that hath seen me hath seen the Father," the charge of the Jews against Jesus that he made himself equal with God, the Atonement, and quite a number of other points came up in conversation with several men who were invited into the van.

So our second night in Whalley had turned out more interesting than we expected. A number of the neighbours who had listened suddenly showed themselves very kindly to us, and offered to render us little domestic services. But we had been advised by the Padiham friends that the village of Sabden, three miles away, would be a much better place for securing people to hear us, and we decided to go to Sabden for the next two days, and Clitheroe after.

Next morning to Sabden we went, and immediately our van was fixed we knew we were going to have an interesting time.

Unitarian History.

II.—FREE INQUIRY.

All attempts at free inquiry in matters concerning theology, morality, and religion have led towards Unitarianism.

The first intelligent human beings that ever existed were the first freethinkers. It is natural to every little child that comes into the world that it should ask questions; it seeks to know the truth about everything it sees, from the toy which it breaks or pulls to pieces to discover how and of what it is made, to the nature of the sun, moon, and stars, and the cause of its own existence.

All men have asked questions, inquired after an explanation of life, have been seekers after Truth. Nature and life have been spread out before them like a great unread book to every child, and to every man. What is this world? What is life? Where did everything come from? Why is everything? What is the future? Where are we going? What or who is the cause? These and many more are questions inquired into.

Nature, the old nurse, took
The child upon her knee,
Saying: "Here is a story-book
Thy Father hath written for thee."

"Come, wander with me," she said,
"Into regions yet untrod;
And read what is still unread
In the manuscripts of God."

Man is the child, and the Creator is the Father. And the history of free inquiry is that of the race of mankind seeking after Truth from the beginning until now. Such a history has never been written; it is too vast to be collected together into books. Only bits of it can be put down. But always man has been a seeker after more light. The story of Adam and Eve in the Garden of Eden only illustrates the natural curiosity of the human mind to probe into the unknown. The Grecian myth of Prometheus climbing the heavens to take fire from the gods, stands for man seeking Truth at all costs, and never giving up the search till he has gained it.

But in all ages there have been attempts on the part of the majority to stifle inquiry. After certain conclusions have been reached, it has been declared that they contained all there was to know. And if any bold spirits dared to seek for more light, to say that there was more truth outside the fixed doctrines of the time, the upholders of the old ideas have persecuted them, tried to suppress them and their investigations, and have made martyrs of them. Each age has had an orthodoxy of its own, and every denial of its doctrines has been denounced as heresy and heterodoxy. The Talmud says that Abram destroyed his father's idols because he had found a grander object of worship, and was put in prison and in a fire for his heresy. Socrates was accused of making innovations in the religious doctrines of his time, and was condemned to death in consequence. But his teaching powerfully influenced his pupils—Plato, Xenophon, Aristotle, and others—giving rise to various schools of thought, and making the spirit of free inquiry more prevalent, so that, in early Christian times, it could be said that the Athenians spent their days in telling or hearing some new thing, and that the Bereans received new ideas with readiness of mind, examining evidences thoroughly as to whether such things were true or not.—Acts xvii., 11, 20.

Jesus was the greatest of all innovators. A Jew amongst Jews, he questioned the authority of popular doctrines contained in the national scriptures, setting his own reason above them by saying: It was said—thus and thus—by them of old time, but I say unto you—something different.—Matt. v., 21-48. He taught men to let their light shine, to seek and find, to knock so that new truth shall be opened to them, to judge even for themselves what is right. Paul, the greatest of the early Christian missionaries, said, "Prove all things; hold fast that which is good"; "be fully assured in your own mind." Free search for truth and the exercise of individual judgment are virtues enjoined by Christianity. Only by such exercise could the Christian Gospel have ever been conceived and declared.

By seeking for more truth, the Jews and other nations grew out of polytheism, the worship of many gods, into monotheism, the worship of one God. By free inquiry and pondering the deep things in his heart, Jesus reached grander conceptions of God, man, life, duty, and destiny. By amalgamation of the forces of two orthodoxies, that of Paganism with a corrupted Christianity, the pure and simple Gospel of Jesus was suppressed, and free inquiry was stifled, so that Trinitarianism took the place of the Unitarianism of Jesus and the early Christians.

The Arians, the Socinians, the Protestants, Puritans, and the Anabaptists; John Wiclif, John Huss, Martin Luther, Erasmus, John Biddle, Theophilus Lindsey, Joseph Priestley, Channing, Theodore Parker, and a host of others, have all contributed to that movement of reverent freethought and search after Truth which has culminated in the Unitarianism of our own day. Nor must we forget other allies, the pioneers of science, the discoverers of God's ways in nature, including such men as Copernicus, Galileo, Bruno, Sir Isaac Newton, and Charles Darwin. Even such men as Robert Owen, Lord Shaftesbury, Charles Kingsley, Charles Dickens, John Fielden, Ernest Jones, in seeking more humane principles and truer ways of practicing right and just relations between human beings in society, have contributed to the grandeur of our Unitarian conception of the Unity of Man.

James Ferguson was a poor shepherd boy. He delighted to watch the stars after sunset. He wrapped himself in a blanket, and, having a lighted candle at his side, he held up a thread upon which beads were strung, moving one bead till it covered one star and another till it covered another, and from these distances on the thread he made his map of the heavens. The farmer, who caught sight of this curious map one day, laughed outright, but became serious when the lad explained to him what it meant, and saw in the boy's eyes the light of gladness in searching for truth. That boy searched so much for truth that he became a Fellow of the Royal Society—F.R.S.

It is good to seek out every kind of Truth, for truth is the Word of God; truth about the earth, truth about the heavens, truth about the ordering of human affairs; but one of the sublimest quests after truth is the search after the true way of saving the lost, of lifting up the fallen, of raising our brothers and sisters from the dust.

There should be no slavery to old opinions, no oppression under the dead hand of the past. Every man should fearlessly set his face to the light, fearing nothing new that is true, and, like an Emperor of Rome, be able to say: "I seek after truth, by which no man ever yet was injured."

That is the spirit of Unitarianism. Unitarian Christianity is the result of this truth-seeking. It stands for the open door, for open trust-deeds in its churches, for room and liberty to change its doctrines into conformity with any better ideas when they come. This freedom to seek for and to accept new truth secures a growing grandeur to the Unitarian Faith with all the increase of light which is to come.

(To be continued.)

Next Chapter: "The Unity of God."

"Be yourself. Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no oddness; but dare to be right, though you have to be 'singular.'"

—Coley.

What we Believe.

We believe in God's perfection,
Seen in all created things;
In His tender, loving spirit,
Whence our best affection springs;
In the laws through which He governs,
True expression of His will,
And in which our lives abiding,
We his purpose shall fulfil.

We believe in Christ our Brother,
Loftiest soul the world has known,
In whose bosom, as in ours,
God our Father finds His throne;
That his truth and his example
Stand as beacons evermore,
And, by living as he taught us,
We shall reach the heavenly shore.

We believe Religion's blessing
Is God's gift to every race;
That in every age true prophets,
Saviours, teachers, we may trace.

We believe God's Revelation
Comes through all inspired souls,
May be read on Nature's pages,
Leaves and blossoms, sacred rolls.

We believe in Truth and Freedom,
As man's privilege below,
As his guide to larger wisdom,
And diviner life to know.

We believe that true salvation
Is to live the life divine,
And that heaven is, now and ever,
Where true love and goodness shine;
That the Life is more than doctrine,
How to live and how to die,
And that good deeds are the seedlets
Of the harvest fair on high;
That we build while here those mansions
Read of—far beyond the skies,
And that character and kindness
Are the keys to heaven's prize.

We believe in aspiration
As the truest, holiest prayer,
That communion with the Father
Soothes our hearts and lifts our care.

We believe in life immortal
Since our souls from God have come;
That His love will e'er enfold us
In His blessed, peaceful home;
That we all shall meet together,
One unbroken family,
And shall know and love each other
With our God eternally.

"His be the praise, who, looking down with scorn
On the false judgment of the partial herd,
Consults his own dear heart, and boldly dares
To be, not to be thought, an honest man."

Jesus Redivivus.

By the Rev. A. CUNLIFFE FOX, B.A.

VII.—JESUS IN THE TEMPLE.

(Continued.)

If Jesus were now to return to the earth as he once appeared on it, viz., as very man, whether or no as "very God of very God" also, and came to this England of ours, and on our Sabbath day entered into one of our temples, how would the contrast strike him? After recovery from his first surprise at finding that the first day of the week had been substituted for the seventh, as that which his disciples are commanded to "remember and keep holy," and after reconciling himself with the fact, perhaps with difficulty, that the change had been made in his honour, how would he feel? Supposing he had found his way, we will say, into the Roman Catholic Cathedral at Westminster, or into some parish church where an Anglican cleric of the high type was in possession? It is hardly to be doubted that he would receive a severe shock when he discovered that such splendid edifices had been erected to his name. He would marvel to see himself thus immortalised in such a strange, to him utterly unfamiliar, yet withal very beautiful, stately, and noble arrangement of building material. He would, in all probability, be filled with admiration, for he had an eye for beauty, and had detected in the common flowers of the fields a splendour surpassing even that of Solomon. But he would be sorely perplexed to account for it; inasmuch as he had never calculated upon nineteen centuries of successive postponements of "the end of all things"; much less had been able to foresee that temples would ever be built for him, and that in this present year of grace many should be still a-building, and notably in our own country, this at Westminster. And to think that these very temples, so many of them, should be called by the names of those who had laboured with him so long ago, those unpretentious and unassuming folk whom he had called to be his friends and intimates, and by the names of members of his own family, of father and mother and brothers! A new Sabbath! Churches of Jesus Christ, vast and magnificent so many of them! Churches dedicated to his own companions! What a wonderful transformation! If Rip Van Winkle rubbed his eyes with amazement when he waked from his twenty years' sleep, and beheld a new world, what must be this man's experience on returning after an interval of nearly as many centuries and seeing all these things? But experiences stranger even than these are still in store for him. In that temple of Westminster, and in every Anglican church, he would witness an order of service, to which that of his own country offered no kind of parallel or resemblance. In every Roman Catholic and in every Romanising Anglican church, especially, he would find in vogue a highly elaborate and ornate form of worship, far out-doing any of which he had ever been spectator. If it chanced to be a day of special celebration, a high day and festival, on which he had come, he would observe, in some of these places, such an abundance and such an extravagance of ceremonial, that we might excuse him if he came to the conclusion that the modern idea of worship was a very different one from what his own had been nineteen centuries ago, and that for us English people the principal and paramount element in worship was purely of an external and spectacular nature. And if he were informed, as no doubt he would be, that all this outward show was simply intended to assist and stimulate the worshippers, we might reasonably expect him to reply that the devotional spirit of our age must be in a very parlous condition to need so much awakening. He would be all the more mystified when he was further informed that it was all done in his name and for the sake of his gospel, that this was the modern method of propagating his message and realising his kingdom. For him to be told this, who had required neither temples nor ritual, who had not even so much as a travelling van, but did his work just where the spirit prompted him, and where there was an audience to listen to him! For him to be told this, who probably had not instituted a single rite, and certainly not a sacramental rite, but had found natural modes of worship, such as simple and earnest prayer, all-sufficient! There is not much in the Sermon on the Mount, in the Parables, or in any of the recorded words of Jesus, to lead us to suppose that he would be very greatly touched or helped or inspired by these performances. There is, however, not a little that points to a clear contrary conclusion. Jesus might not denounce our modern ritualism directly, as he appears not to have denounced that of his own day. But assuredly he would place as little emphasis upon it. If he did not regard it, as some of us do, as positively harmful, and, in its extreme forms, conspicuously idolatrous, he would certainly attach no importance to it; and we may be quite sure of this—that he would resolutely adhere to his fixed principle of judging men by their lives, and not by either their professions or their participation in an order of public worship. He would still say "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven" (Mt. vii., 21), and he would still interpret that will as the desire for "mercy and not sacrifice, and the knowledge of God more than burnt offerings" (Hosea vi., 6, partly quoted by Jesus in Mt. ix., 13, and xii., 7).

Imagine Jesus listening to the priest, as he stands at the altar and performs these ceremonies! Imagine him listening to a priestly exposition of the meaning of these acts! What would he say? Unless we have entirely misconceived the teaching of Jesus, he would be obliged to say, "I never knew you; depart from me." One thing, at any rate, is quite certain. No man was ever further removed from the sacerdotal temper of mind, and sacerdotal habits of thought, and sacerdotal modes of worship, than the Prophet of Nazareth.

And if he were given to understand that a church service, according to the rubrics, was necessary and indispensable; that the priest stood between God and man with power to open or to close the way of mutual approach; that man could not be brought into communion with, or gain knowledge of God, or partake of his benefits, apart from and without the help of sacramental and sacrificial rites—if he were told this, he would reply: I never said so, but I did say, "Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

(To be continued.)

Notes and News.

The Missionary Conference of Unitarian Ministers at Manchester, July 5th, was the most successful of its annual meetings since its establishment in 1860. The Conference has undertaken to hold services at Douglas and at Windermere, and has established the Van Mission. Never was it doing so much practical missionary work as now.

The Van Mission still prospers. Our message is heard gladly, especially when put reasonably and persuasively, without any expression of antagonism against the orthodox.

It is interesting to note that several Unitarians have won University distinctions this midsummer. On degree day, at Manchester University, the degree of B.D. was awarded to Herbert McLachlan, M.A., of the Unitarian Home Missionary College; of M.Sc. to Walter Herbert Evans, B.Sc., and B.A. in history honours to Gyladys Evans—son and daughter of the Rev. Geo. Evans, M.A., of Gorton; B.A. in history honours to Leonard D. Agate, son of Rev. Dendy Agate, B.A., of Altrincham; B.Sc. in chemistry honours to Thomas Whitehead, of Stalybridge Unitarian Church, and to Ernest Woodhouse Smith, of Mottram, son of the Rev. H. Bodell Smith; B.A. to Edward Morgan, of the Unitarian Home Missionary College. At Oxford, Geoffrey Scott won the Newdigate prize, and R. V. Holt, of Manchester College, son of Rev. Peter Holt, of Astley, won the Stanhope Historical Essay prize; Professor J. E. Carpenter, M.A., of Manchester College, Oxford, has received from the University the degree of D.Litt. for works on Oriental languages; the Rev. E. T. Russell, of Glasgow, has also won the B.A. of the Royal University of Ireland.

A Yorkshire Unitarian laymen's club is being established in Leeds.

The Rev. J. A. Pearson, of Oldham, assisted by neighbouring ministers, has had a week's open-air mission at Royton, with much success.

A Summer Session for Unitarian Sunday School Teachers has been held at Manchester College, Oxford.

The Yorkshire Unitarian Lay Preachers' Union is doing effective work, and a Yorkshire Unitarian Ministers' Union has been established.

A writer in the "Christian Register," Boston, U.S.A., in an able paper, makes out a good case against the possibility of any of the epistles of the New Testament having been written by the Apostle Paul.

The Bishop of London refuses to have Unitarians married in any of the Anglican Churches of his diocese.

Literature.

"The Religion and Theology of Unitarians," 288 pages, 2/- net, British and Foreign Unitarian Association, Essex Hall, Essex Street, London.

Sermons by Unitarian Ministers, Nos. 20-24; "The Covenant of the Spirit," by the Rev. Dr. James Drummond; 1d. each, same publishers.

"Christian Unity" (Mill Hill Pulpit), a sermon by the Rev. Chas. Hargrove, M.A., one penny, same publishers, or of Mr. Chas. Stainer, 82, Ravenswood Terrace, Hyde Park, Leeds.

"The Religion and Theology of Unitarians" is a goodly book containing twelve "Tracts for the Times," from some of the best Unitarian preachers and authors. It is a real handbook of Unitarian doctrine. Anyone reading it and understanding well what he reads cannot be other than well posted up in Unitarian ideas. It is just the sort of book to lend to orthodox friends, as well as to be kept by Unitarians themselves for their own reading and reference. It makes also a suitable gift book for young men and women of Unitarian Churches and Sunday Schools.

The "Sermons by Unitarian Ministers" include "Love, the True Religion" (No. 20), by the Rev. Walter Lloyd; "The Hours of Sunshine" (21), by the Rev. H. S. Solly, M.A.; "The Shepherd of Souls" (22), by the Rev. Wilfrid Harris, M.A.; "Unity not Uniformity" (23), by the Rev. E. L. H. Thomas, B.A.; "The Book of Life" (24), by the Rev. J. H. Weatherall, M.A. They are all excellent specimens of Unitarian pulpit deliverance.

Dr. Drummond's sermon was delivered before the British and Foreign Unitarian Association annual meeting on June 6th this year, and is a plea for catholicity of spirit rather than agreement in doctrine.

Mr. Hargrove's sermon was preached on Whit-Sunday. It ought to be read along with that of Dr. Drummond. Each deals with the same problem in a different way—that of "Christian Unity." One speaks of approximation of different schools of thought, the other anticipates the continued growth of differences of view, but a unity in love; and both urge the unity of that spirit which is the bond of peace.

Jesus was not, in the unscriptural language of Trinitarianism, a "God-man," but, as the first preachers of the Gospel declare, "a man approved of God"—"in all things like unto his brethren."

—W. Gaskell.

HOME CIRCLE.

A welcome, then, to joy and mirth,
From hearts as fresh as ours,
To scatter o'er the dust of earth
Their sweetly mingled flowers.
—O. W. Holmes.

A man noted for not paying his debts was giving an address at a prayer meeting. He spoke on "Salvation." He slowly quoted the words, "What must I do to be saved?" He paused, looked around, and said again, "What must I do to be saved?" Again, with more solemn tone, he repeated the question, when some voice from the meeting called out clearly, "Go and pay John Williams for that yoke of oxen."

God's best gift to a boy is a good mother.
A good example is the best sermon.
Kind words take less breath than harsh ones.

Randal's Principle—*continued.*

CHAPTER VII.

Dick Denton. He is the great problem of society. The street waif who belongs to nobody, who is homeless, friendless, and outcast from all decent human fellowship—what shall we do with him? Let him go to the poorhouse, we say. But suppose he will not go, what then? Let him be sent to prison.

But Dick Denton resents being sent to either place. Is it his fault that he is what he is? that he came into the world at all? that he is the child of degraded parents? and that he is now stranded on the world without parents? Why should he be kicked and cuffed by the hard world from day to day, denied bread to eat unless under poor-law or prison restraint, and mostly under inhuman treatment, and then be punished for taking bread when he is famishing for lack of it? These are questions which the wild waif sometimes puts to himself.

And if Dick Denton is neglected and permitted to run wild, what does he become? The wastrel; the dangerous member of society. In every civilised country there are thousands like him. They constitute the dangerous class; or, rather—one of them, for is there not a dangerous class at the top of the social scale which disinherits the poor and condemns them to evil conditions? But the Dick Dentons, if neglected, are dangerous. They are the hungry wolves, the unconscious rebels against social antagonism and general disorder. Who is responsible? Not any one person; not any particular class or group of individuals, for society is one whole, and all classes are equally responsible. Not one alone, nor one class alone, can eradicate the causes which make the Dick Dentons, but society as a whole can do it, acting through its duly constituted authorities. The community manufactures the waifs and the criminals very industriously; when it becomes equally earnest in the culture of the godlike in every human being, there will be no waifs, and crime, as we know it, will perish because its motive will be gone.

This particular Dick Denton was a problem to Randal. He got Dick into some regular work, and found a good home for him. He interested others in Dick's welfare, and persuaded them to seek Dick's company, so as to keep him occupied in his spare hours, and see that he was interested and not neglected.

"I want you to see as I do, Mr. Saunders, that we can only be saved ourselves from the dangers of a huge class of Dick Dentons by doing our best to save each Dick Denton from becoming a dangerous character; if we make others safe from evil, we save ourselves from it. There is no salvation—no security—only so far as we save others and secure them from evil."

"But there are some hundreds of such cases in this town. Neither you nor I nor all our friends are equal to giving the friendly attention to each of these that we are giving to this one. What would you do to save every one of them?"

"I would have them all gathered together and put into a big school of brotherhood, where they should be fed and clothed, and taught to engage in healthy labour, under kindly regulation and restriction; where they should be put to work for which they are naturally suited, and which they will naturally love; where they will be trained to become self-respecting men and good citizens. I am sure it can be done."

"Can it? But you and I cannot do it. All our friends who are in sympathy with us cannot accomplish this huge task."

"Perhaps not, and yet, perhaps, we can. Suppose we all set to work persuading everybody else, until we have succeeded in securing a good majority in the seats of government, local and national; and suppose through such persuasion and active propaganda we thus secure men of the same mind as ourselves to be the law-makers and law-givers; could they not decree that such schools of brotherhood should be established in every community?"

"Yes; but think of the cost. Why, it would be enormous!"

"Would it? Would it be as enormous, as wasteful, as our present system of neglect, peril, strife, crime, police, prisons? Which is more costly, to pay a policeman to watch a thief, or to train both to be brothers and productive citizens? Our existing plan costs much more than the better plan would cost; and then think of the great gain in making all the bad material into good men. Their bodies, minds and souls saved to themselves and to the community. It would be money saved and men saved."

"Is that how you apply your Unitarian doctrine of salvation?"

"It is my way of seeking the unity of man with man and man with God."

(To be continued.)

Queries.

13. Miracles.—Do Unitarians believe in miracles?

No, and yes. They do not believe in anything that appears to be unreasonable and impossible, such as the raising of an absolutely dead body to life again, or the walking on the sea without sinking; they do not believe that anything happens except according to some law known or unknown; any supposed material event which is a violation of natural laws they reject as untrue; but the word miracle means a wonder, a marvel; and the world is full of natural wonders. Life is such a miracle, every flower, the mechanism of the eye, of the human body, are all such miracles, and such as these, of course, Unitarians believe.

14. The Resurrection.—How can the Resurrection be explained?

It means a rising up into a higher life; it is a moral and spiritual event. The Resurrection of Jesus was the rising of his soul or spirit out of his dead body into the higher life beyond. The resurrection of the fleshly body after complete and actual death, so that it comes to life again, is an impossibility. The accounts of the bodily resurrection of Jesus are unhistorical and imaginary. The Apostle Paul says: "Flesh and blood cannot inherit the kingdom of God"; "It is raised a spiritual body." He also speaks of a resurrection here on earth: "Ye are risen with Christ," no longer dead in sin, but alive unto God.

15. Jesus equal with God.—Did not Jesus claim to be equal with God?

No. The Jews, it is said, charged Jesus with making himself God (John x., 33), but Jesus repudiated the charge: "I said, I am the son of God," which is a very different thing. The words: "Thought it not robbery to be equal with God" (Phil. ii., 6) are altered in the Revised Version into "counted it not a prize to be on an equality with God." Dr. J. Pye Smith renders it: "Did not esteem it an object to be caught at—to be on a parity with God"; Prof. Moses Stuart put it: "He regarded not the being equal with God as a thing to be coveted"; these orthodox translators consider, then, that the words in the original Greek mean that Jesus never thought of grasping at equality with God. "I and my Father are one" means one in spirit and purpose; it cannot mean that Jesus the son of God is also his own Father.

16. Jesus called God.—Is not Jesus called God in Heb. i., 8, where it is said: "Of the son he saith, Thy throne, O God, is for ever and ever"?

This is not a correct translation; Erasmus said it might correctly be rendered: "God himself is thy throne for ever and ever," and Dr. Wm. Sherlock and Prof. Hill, orthodox authorities, admit that it may justly be rendered "God is thy throne"; consequently in the original—Jesus is not called God, and the English translation misrepresents the meaning. That this is so is evident from words which follow in the same passage (Heb. i., 9): "God, thy God hath anointed thee."

17. Jesus—"My Lord and my God."—What do you make of this statement by Thomas (John xx., 28), that Jesus was his Lord and God?

It is no evidence that Jesus was God, or even that Thomas thought him to be God. "Jonathan said to David, O Jehovah, God of Israel," does not mean that David was God (I. Sam. xx., 12); Gideon said to an angel, "Alas, O Lord God!" without meaning that the angel was God (Judges vii., 22). The exclamation of Thomas in surprise is no more than happens often now when something done suddenly by a person causes astonishment, and someone cries out "Oh, God," or "My God," without intending those words to be attached to the person who has caused the surprise.

18. More Postal Missions.—How many Postal Missions are there in connection with the Unitarian body?

In addition to the Central Mission (see 16, last issue), 14 others, which are affiliated thereto, viz.: Eastern Unitarian Union, hon. sec. Miss S. S. Dowson, Geldeston, Beccles, Norfolk; Irish Unitarian Christian Society, Rev. G. H. Vance, B.D., The Lodge, Leinster Road W., Dublin; Liverpool, Miss O. M. Rawlins, 70, Lord Street; Scotland, Rev. A. Webster, 2, Mackie Place, Aberdeen; Manchester, Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale, nr. Manchester; Mansfield (for the North-Eastern Counties), Miss Vallance, The Ridge, Mansfield; North and East Lancashire, Mrs. J. W. Crompton, Rivington Hall, Bolton; North Midland, Mrs. Squirrell, Lynton, Stoneygate, Leicester; South-East Wales, Mrs. Lewis, Tophill, Pontypridd; Southern Unitarian Association, Miss E. J. Spencer, 20, Spring Road, Southampton; Swansea, Mrs. Reid, The Knoll, Swansea; Western Union, Miss Barmby, Mount Pleasant, Sidmouth; Yorkshire Unitarian Union, Mrs. Oliver Lupton, Sunnymead, Shireoak Road, Headingley, Leeds; and Bombay, India, Mr. R. V. Shinde, Poona. Of these the Manchester Mission has a lending library of books, and, like others, supplies pamphlets gratis. As to what a Postal Mission is, see answer to Query No. 16. The Van Mission does some postal propaganda, and works in connection with the Manchester P.M.

19. Teetotalers and Smokers.—How is it that many teetotal Unitarian ministers are smokers? Is it not illogical and inconsistent?

It is true that a large proportion of Unitarian ministers are total abstainers from the use of alcoholic drinks; and it is unfortunately true that some of them are tobacco smokers. If it is necessary to abstain from alcoholic liquors because their use is dangerous to the user, and an injurious example to the weak, the same reasons exist for the non-use of tobacco. The late Rev. Russell Lant Carpenter, B.A., Unitarian minister of Bridport, was a strong anti-tobacconist, and an active propagandist against the use of the weed.

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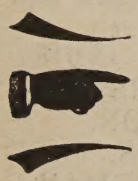

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